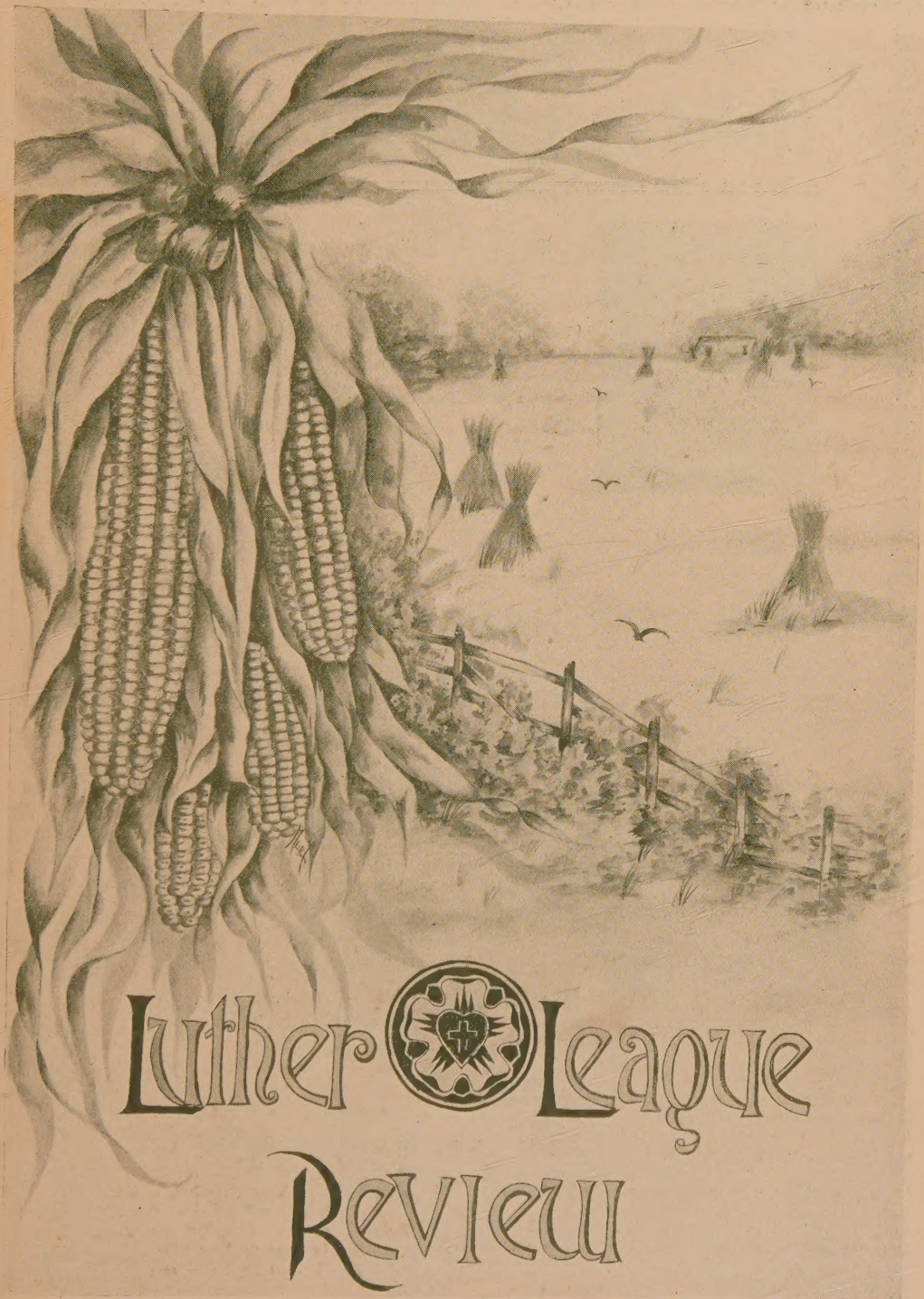


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Of the Church - By the Church - For the Church

Luther League Review

Lutheran Work Among the Kurds

BY far the greater part of Kurdistan belongs to Turkey; a part of it is Persian. Look on your map until you find ancient Nineveh on the Tigris River, and Mount Ararat, famous from the history of the Deluge. Almost thirty or forty miles east of Nineveh and south of Lake Urmia lies Soujbulak, the point of American Lutheran interest. At Karpuz, Diarbeki, Niush and Van the German Hilfsbund has mission stations; and at Khoi, north of Lake Urmia, is the Christian Orient Society of Berlin's station. In our illustration we give the pictures of Chief Baiz Agha and his two sons. Chief Baiz Agha is the principal chief of the Mongur Tribe of Kurds.

The Mongur tribe of Kurds are well known highwaymen and robbers. They are a much-feared band, the most terrible of the Kurds in Persia. Their district lies south and west of the Lutheran Orient Mission, with headquarters at the city of Soujbulak. Their dis-

trict comprises about one hundred villages. This tribe is often referred to as "The blue-eyed Kurds," and they are jolly and humorous when not committing depredations.

Rev. L. O. Fossum is the Lutheran missionary in charge of this work, and is supported by the Inter-Synodical Evangelical Lutheran Orient Mission Society.



CHIEF BAIZ AGHA AND HIS TWO SONS.

About Glass

BY GEORGE A. RIPPET.

PERHAPS it will be of interest to our Luther Leaguers to read and learn something regarding the manufacture and perfecting of the beautiful cut glass articles which are so often admired in the showrooms and windows of stores and in the homes of many who can afford to grace their tables, sideboards and mantels with the beautiful array of glittering crystal ware.

The art of making glass is very ancient. The demand, however, seems to be on the increase year by year.

Glass is composed of a mixture which comprises soda, sand, red lead and a few other ingredients. Sand forms the basis of the composition. The entire mixture when ready is placed in a huge melting pot, and under a terrific heat is melted into a white molten mass which resembles water and which will run as easily.

The pots are made of extra fine baked clay and arranged in a circle around the furnace, about twenty-four in number. The fire is kept up at a white heat throughout the working season.

It requires about two days and nights for a pot of the mixture to melt to the proper stage for blowing purposes.

The "blowers" work around the circle from one pot to the next, or as fast as they are emptied. It is interesting to watch a blower as he approaches the fireplace, insert an iron pipe about five feet in length and gather a molten mass on the end which while cooling resembles molasses taffy, the girls like to make. Walking away from the awful heat toward a bench for the purpose, he blows slightly in the other end of the pipe, giving the mass a shape or body. Then with iron pinchers and scissors he begins to shape the article for which it is intended.

After much rolling, twisting and clipping one sees a beautifully formed vase, decanter, bowl, bottle or whatever shape is desired.

The famous Dorflinger plant at White Mills, Pa., was founded by Christian Dorflinger, who learned the trade of glass making in the famous plant in Alsace-Lorraine—The Cristalleries de St. Louis, founded in 1767, under Louis XV of France. The Dorflinger plant, known far and wide, supplies the greater part of the "blanks" used by the eight cut glass concerns in Honesdale, Pa. When a blank

first reaches a cutting shop it is taken to the "roughing room." Here a rough sketch of the pattern is traced from tissue paper pattern on to the article with red ink.

Then the lines are gone over and cut in with a sharp steel wheel or "mill," as it is called, upon which a stream of liquid sand is kept running from a hopper overhead. The article next goes to the "smoothing room," generally the floor above. Here each cut made by the rougher and which remains filled with sand is cut or smoothed by running it over a stone wheel, making the deep cuts, scallops and lines perfectly smooth, and also adding the fine, beautiful decorations and designs which the rougher would be unable to do.

While in the hands of the smoother water is kept running on the stone, which is of a very fine grade and must run perfectly smooth and true. Next the poor cut and mutilated article is taken to the "dipping room." Here it is covered on the inside with wax and paraffine and immersed in a tank of very strong and powerful eating acid for about thirty seconds. This eats out all the gray tint left by the smoother's stone. After its bath in the acid it becomes the beautiful, glittering thing seen in the show window.

So far the article has been entirely in the hands of men in its treatment, but to be finished and have its entire beauty revealed it must come in contact with the women, and under their gentle care and judgment receive its place and position.

After a very careful washing it is packed in heated sawdust to dry out all the tiny as well as the deep and heavy cuts and decorations. The sawdust is then brushed from the cuts with a soft brush, which leaves the glass more beautiful and brilliant than ever.

After a minute and careful inspection to ascertain or detect any flaw or defection, the article is ready to be wrapped and labeled to be shipped and receive a good home after all its maltreatment, and there in the palace of some kind person show and display its beauty on the mantel, table, or sideboard in its own way of appreciation. Honesdale, where I live and work, is the home of the gold decorated tableware which, while not so well known and recognized as cut glass, is far superior in beauty and is much more expensive.

It is of great interest for us to know that

among the glassblowers at White Mills are a great many sons of old Mother Sweden and therefore, like us, good followers of Luther.

And well we might use the word good, for they are sincere in their worship and exceptionally loyal to the faith of their fathers.

The Church's Part of Child Culture

BY I. SEARLES RUNYON.

IF there is one thing which more than any other puzzles church workers to-day it is the plan, or perhaps it is the question of methods, by which the Church is to carry on its work with the youth. In our own communion, there are various forms of organization which have been designed to interest and educate the youth in religion and in the interests which the Church represents and carries on. Some of these organizations have been successful, in a measure, in their stated purposes. But others have failed, practically, and perhaps it is safe to say that none have succeeded to the degree which their founders and promoters planned or hoped. The very number of these organizations and their variety in purpose and plan seem to indicate lack of knowledge of the subject. From this fact it would appear that we are groping in the dark, striving for a purpose which is only dimly defined, and using plans and methods which may or may not be the correct ones. We are not sure of any of the points in our line of procedure.

As in all cases where this condition is found to prevail, the best thing to do in our case is to come to a full halt, take a review back to first principles, and use these principles as our foundation for a new superstructure. In practice, as well as in principle, then, what is the Church trying to do with and for the child? It starts him in the Sunday school, carries him through the catechetical class into full Church membership, and then builds him up in the faith through the regular worship of the congregation and the preaching of the Word. In late years the Church has discovered some weak spots in its system, which it has tried to strengthen by introducing other auxiliary organizations besides that of the Sunday school. Taking a broad and at the same time microscopical survey of the whole system, we see that the Church's purpose is to educate people in religion. Of course people are to work in and for the Church, or for the kingdom of God on earth, but even the service which they are allowed to perform is in itself a part of their education. Thus we see that the Church exists primarily for the

benefit of men and women and children. Now, are we making the Church live up to this purpose at all stages of its work? Is it not true, on the other hand, that we are making some of the Church's auxiliaries serve a transposed purpose?

We condemn to-day the father who requires his children to help support the family, unless dire necessity compels him to ask their help, and we are coming to consider that necessity a calamity and are working and legislating to prevent it. We even censure the man of means who deliberately forces his children to shorten their school period, or to include too large a proportion of the "practical" branches, in order to bring them the more quickly to the earning point. In other words, we are demanding that home and school shall both minister to the child—not the child to them. The question is not what the home needs, or what the school needs, but what the child needs. But in the Church what are we doing? Just reversing this order. We are building some of our organizations to get the most of certain service out of the children. Before he gets the lisp out of his speech we are asking the tot to carry home to his mother and father harassing tales about the sufferings of the "poor heathen." We flatter ourselves that we are "educating" him in missions. But deep down in our hearts we know that we are trying to get him to "save his pennies" for the missionary box. We are wheeling him into the trick of pumping out his unwilling father's pockets. Theoretically our missionary program for the children is educational, but if we are honest with ourselves, we must admit that the aim of this education is the development of the spirit of self-sacrifice for the good of others—education in giving, directly if not exclusively. For this program as now practised there is but one criticism. It is started at too early a day in the child's life. How can we reasonably expect a boy to enthuse in any normal or healthy way about carrying the Gospel to the heathen until he begins to feel and know for himself the value of the Gospel, and be able to comprehend in some measure

the loss which is sustained by the human who passes across life's stage without it? Of course the missionary enthusiast can "work up" the boy to a point of burning interest. But after the boy "gets over it," in a few years, and regains his composure, unless some wise and well balanced teacher of religion has had his "innings" in the meantime, he loses his interest, turns his back upon the whole subject, and lapses into merely nominal church membership, or non-membership. The work for the missionary enthusiast is out among the grown men who have the money to give. The right teacher and leader for the boy is the man (not woman) who has the boy's life interests first in mind and then a good all-round knowledge of religion which he is able to hand on to others. The right person to work with the girl is the woman who is equipped after the same style as the man described above.

On one point, then, we are clear. The question is not what the Church needs to have the children do, but it is what the children need to have the Church do for them. And the answer to this question is: The children need to have the Church give them a broad, deep, liberal, comprehensive education in religion. The plans now successfully at work in this process are mentioned earlier in this paper, those followed in the Sunday school, in the catechetical class, and in the public worship of the Church. But somewhere there is a weak spot in these plans, as is shown by the deflection from our church life of some of our strongest young men. These men seem devoted enough in early youth, but later they let go their hold upon the Church and religion. For this deflection there seems to be no reason except that their grip upon the principles or doctrines of the Christian religion was not strong enough.

Following our experience closely we discover that this deflection begins somewhere between the eleventh and the eighteenth years of the boy's life, generally toward the end of this period. And the loss has gone on in the face of our best efforts, so far, to prevent it. The organizations we have formed do not seem to have brought the needed drawing power to bear. Experience has proven that no organization of "one idea" contains sufficient attractive force, even though that idea were the strongest in the circle. Some had the greatest of hopes of the Junior Luther

League. As now constituted in most local circles, it has not proven a complete success. In some congregations it has shown considerable strength, but this has been where the original plans have been supplemented by additional features. This experience indicates our course. We need to study the efforts of those who have been most successful, and add to our plans such features as have helped to produce results in the hands of these workers.

In our judgment it is best to look everywhere for features that can be added or adapted. We have no sympathy with modern radical movements to secularize the Church, or even to have the Church bid for popular favor by any departure from her divinely appointed course. But we have come to understand the child and the youth better than we understood him twenty years ago. We know now that some things which seem secular to grown people are bound up in the child's religion. For instance, in the Boy Scout movement, which is pulling the boys out of the Church like a magnet pulls bits of steel out of the loose soil of Mother Earth, there are ideas which are linked up with religion in the boy's mind. These ideas the Church ought to have been using for years past. We propose a careful study of all the ideas that have shown strength, adopt or adapt those which are best suited to our purpose to fill out a comprehensive program, and supplement our methods with these ideas.

The task proposed is too big a one on which to divide. In the efforts to perform it women should not separate from men, synod should not work independently of synod. As yet we know too little about this work to admit of division on it without incurring great loss of time and effort. Each group needs the benefit of the others' investigation of facts and conditions, and the advantage of the others' study of problems. Each needs the earliest and fullest possible information about the others' successes. Instead of working separately and taking a generation to get the right information and get the result into general practice, let us join hands on it and try to get it into our practice in a decade. Then in our own generation we shall have the satisfaction of seeing our youth growing up with the missionary spirit, not only, but in character so well rounded that they will promptly and liberally respond to all rightful demands of their fellowmen.

The Thirty Years' War

BY PROF. REV. J. F. KRUEGER, Ph.D.

SINCE the appearance of the Son of God in the fullness of time, the world has not beheld a more remarkable spectacle than the Reformation in Germany. Like a mighty giant the great man of God, Luther, trod under foot the hierarchical systems which for centuries had taken the place of the gospel of Jesus Christ. So rapid was the progress of the new movement that a Venetian in 1558 made the remark, that in Germany only one-tenth of the population had remained faithful to the Roman Catholic Church, while seven-tenths of them had embraced the Lutheran faith, and one-tenth were to be found in different sects which had sprung up. Is it then any wonder that the history of Europe during the 16th and the greater part of the 17th century is inseparably connected with the religious affairs of that period, that, as Schiller says in his History of the Thirty Years' War, "from the beginning of the religious wars in Germany to the peace of Munster scarcely anything great or remarkable occurred in the political world of Europe in which the Reformation had not an important share?" Finally the climax of the momentous struggle was reached in the bloody war which for thirty years devastated the fertile fields of Europe, depopulated entire districts, left as its monuments the ruins of cities and innumerable graves.

The immediate cause of the Thirty Years' War is to be sought in the events which took place in Bohemia. Rudolph II. had become King of Bohemia in 1575. After a prolonged struggle he had been compelled to grant to his subjects religious liberty. After his death his brother Matthias became his successor in Bohemia. In order to secure the succession in Austria of the most powerful member of his family, the Archduke Ferdinand, the royal letter granted to the Protestants of Bohemia in 1609 was recognized. However, soon afterward the Protestant church at Klostergrab was destroyed by the Catholics, and the church at Braunau closed. The Bohemians were enraged, the pledges which had been given to them had been violated. An armed mob went to the royal palace at Prague, seized two of the royal councilors, Slawata and Martinitz, and unceremoniously hurled them out of the window. "The Bohemians justified it as a

national custom, and saw nothing remarkable in the whole affair, excepting that any one should have got up again safe and sound after such a fall. A dunghill, on which the imperial chancellors chanced to be deposited, had saved them from injury." This was the beginning of the bloody struggle which for thirty years convulsed Europe.

The war may be divided into two great periods. During the first period (1618-1629) the Catholics were successful. In Bohemia Ferdinand the Second literally tore up the royal letter which had granted religious liberty to the Bohemians, expelled the Protestant ministers, and called back the Jesuits. In Bohemia, Austria, and the Palatinate Protestantism was suppressed.

In the meantime Christian the Fourth of Denmark had been drawn into the struggle. The shameful treatment to which the Protestant States of Northern Germany had been subjected had aroused in Christian's heart the fear that soon not only religious but also political freedom might be endangered. In 1625 he advanced against the enemy. However, his forces were completely overcome and in 1629 he was compelled to sign the peace treaty of Lubeck, according to which he agreed not to interfere in the future in any way in the affairs of Germany. Ferdinand had now reached the highest heights of success, and relentlessly he used this power for the suppression of the hated Protestants. On March 6, 1629, he issued the Edict of Restitution which declared void the titles to all ecclesiastical property which the Protestants had acquired after 1552 and demanded that it should be turned over to imperial commissaries.

At this moment of greatest danger there appeared a man who had been destined to kindle the hearts of the discouraged Protestants with renewed zeal, Gustavus Adolphus, the King of Sweden. It is true, that he was led partly by personal reasons, as he had been grossly insulted by Ferdinand, partly by political considerations, as he was eager to gain control of the Baltic, but undoubtedly religious considerations had the greatest weight with the noble Protestant Prince. Filled with burning religious zeal he called the sturdy sons of

Sweden to battle with the words: "It is no time to ask whether the cost will not be far beyond what we can bear. The fight will be for parents, for wife and child, for house and home, for fatherland and faith." On May 19th, 1630, he bade farewell to his countrymen, commending to their care his three-year-old daughter. Sneeringly the Emperor Ferdinand exclaimed when he heard of the events in Sweden: "We have got a new little enemy, have we?" But soon the sneer died on his lips. Rapidly Gustavus, who had formed an alliance with France, advanced toward the south. The electors of Saxony and Brandenburg were compelled to join him. Unfortunately the King had been delayed too long to save the city of Magdeburg, which was taken by the bloodthirsty, cruel Tilly. Thirty thousand Protestants lost their lives. "In a single church fifty-three women were found beheaded. The Croats amused themselves with throwing children into the flames; Pappenheim's Walloons with stabbing infants at the mothers' breast. Some officers of the League, horror-struck at this dreadful scene, ventured to remind Tilly that he had it in his power to stop the carnage. 'Return in an hour,' was his answer; 'I will see what I can do; the soldier must have some reward for his danger and toils.'" However, the angel of vengeance was near. At Breitenfeld, near Leipzig, Gustavus Adolphus humbled the proud conqueror of Magdeburg. Soon afterward Tilly, of whom it had been said, before the battle of Breitenfeld, that he had never lost a great battle, was mortally wounded. (April 15, 1632.)

Onward to victory the hero-king led his enthusiastic army. On the fields of Luetzen he met the enemy in the final decisive battle. On the morning of the fateful day which was to decide to a large extent the future of Protestantism "the sun, as if his great eye had beforehand overread the fatality of the day, seemed very loth to begin it." A thick fog hid the opposing armies. The King, as was his custom, commanded the morning devotion to be held. He himself knelt down in front of his army and his prayer for victory ascended to the throne of the Lord of Hosts. With him knelt the entire army, and suddenly like the rolling of thunder the words of the battle hymn of the Reformation rolled over the fields of Luetzen: "A mighty fortress

is our God." And as the last chords of this wonderful hymn died away, the soldiers intoned the favorite hymn of their beloved King: "Verzage nicht, Du Haeuflein klein" (Do not despair, though small your force). Then the King mounted his white charger, and bade his soldiers remember that they were going into battle for God, their country and their King. At about noon the rays of the sun dispersed the fog. The signal to advance against the enemy was given and uttering the words, "Forward in God's name; Jesus, Jesus, Jesus, help us to strive to-day to the honor of Thy holy name," the King led the charge. During the battle he is wounded. His soldiers notice it and fear seizes their hearts. "It is nothing follow me!" the hero exclaims, but a short time later he falls from his horse, his life blood ebbing from many wounds. His infuriated troops madly rush against the enemy to avenge the death of their worshipped leader. The battle of Luetzen is won—but Gustavus Adolphus has won the victory only through his death. (November 16, 1632.)

For eighteen years the war continued. Sweden and France remained victorious. Finally, in 1648, the peace of Westphalia was concluded. From this time on religious persecutions in Germany are forbidden; Lutherans and Reformed are granted the same privileges; the Princes may enforce their religious convictions on their subjects, however all who are not willing to accept their faith are given the privilege to emigrate.



Choosing One's Life Work

The Almighty Father, who numbers the hairs of our head, who feedeth the sparrows, and careth for the ravens, has appointed to each one his work. Each young man should recognize that God has given him a work to do in this world. This dignifies and ennobles our lives, and elevates what otherwise might be regarded as either common or unclean. It is the business of each young man starting in life to ascertain God's intended work for him. Character and principle and practice must meet in this work to be owned of and be received as acceptable of God. These, too, are determining principles in discovering God's life work for you.

The Education of Defective Children

A STONISHING numbers of defective children have been brought to light in schools by two lines of investigation. Both of these, medical inspection and "over-age" tabulation, are the result of an effort to more fully have the schools attain their complete purpose.

Medical inspection of school children has clearly shown the surprisingly great number of physical defectives. In many States competent physicians are employed to examine the children, not only for contagious diseases, but with a view to discover any untoward physical conditions. Therefore the children are tested for defects in sight, hearing, nose, throat, teeth or any other physical weakness. This examination has in view the discovery of any defect in the physical organism, especially parts through which a knowledge of the outside world is received, or of a general physical condition that interferes with school progress.

In the second place, the investigation of the efficiency of the schools by a comparison of the age of each child with the age of the normal child of the same grade has shown that frequently there are children four, five or more years above the average age of the children in the same class. Of course such cases are in need of special and careful examination. These children that are slower than the average constitute the dull, the backward or the mentally deficient children of the schools.

In the treatment of these defectives it is evident that in every case in which the physical condition can be improved, or the defect remedied, it should be done. To this end, in many places in addition to the school physician, school nurses are employed, part of whose duty is to visit the homes to impress the parents with the necessity of having the child's condition remedied, and also in cases of indifference to take the child to the hospital or dispensary for treatment.

A number of cities, realizing the importance and wisdom of remedying these conditions, have gone a step further and established under the city government an eye clinic, even furnishing the glasses free to those unable to pay for them. Decayed teeth is another cause of mental retardation, and the city regards it as a matter of economy to treat the teeth of the poor children free, rather than to have them fail to make the normal progress. Some other causes of retardation are adenoids, en-

larged tonsils, defective hearing and tubercular conditions.

One defect was not easily remedied. Many children fail to progress because of under-feeding or of improper nourishment. If you investigate the question of breakfasts you will find that some children often receive no food, and in many other instances they are given only coffee and buns for the morning meal. In such cases the home may be enlightened by the school nurse and the remedy given, but this defect has led to the school children in many places being supplied with a nutritious and appetizing luncheon at small cost, or at no cost in cases of necessity. In one city where this experiment has been tried the children not only gained in weight but in mental vigor and school progress as a result of the better nourishment.

All of these cases are of course more readily handled in our great centres of congested population. The defectives are gathered into classes of usually less than half the number of pupils required in regular classes and given special and peculiar treatment. Often these classes are composed of those having the same physical defect, such as classes for the blind, for the deaf and dumb, and classes for the mentally deficient.

In these special classes for backward children it has been found that from 50 per cent. to 95 per cent. may be suffering from some physical defect. In many cases where the physical defect has been remedied the children take on a new lease of life and make such progress that they are returned to normal classes and catch up with children of their own age. But even after every effort is made to provide the proper physical conditions, many poor unfortunates will remain who must be content to travel along the educational path at a much slower pace.

The establishment of these special classes for defective children under especially trained teachers and the more effective execution of the compulsory attendance laws has resulted in a number of defective children being brought to the schools which heretofore had been hidden away in the homes, in the hope that the blot on the family might be kept secret. "What training shall be given to these?" was the question confronting the school. What shall be done for the dull, the mentally backward, the feeble-minded? Do I

hear you say, "The school is no place for the feeble-minded"? True, but if all existing institutions for the feeble-minded were filled, only a small portion of them could be accommodated. States requiring school attendance must provide either the institution or the special classes for them, as they cannot be tolerated in the ordinary classrooms. The institution, and not the schoolroom, is the proper place for these unfortunate ones, for they are so liable to procreate and feeble-mindedness is transmitted to their descendants; and then, too, many of these weaklings of both sexes find their way into the criminal and dissolute classes of our large cities.

For those that cannot be taken care of otherwise the school must provide. In the training of these deficient children the following must be kept continually in mind: First of all, it is especially important in this class to pay special attention to the health of the child and attempt to bring the physical to the highest condition possible. The second step should be to awaken the mental through the physical. The motor nerves and will power should be developed by appropriate active plays and games, simple exercises, drills and hand work. All kinds of sensory games which call for the exercise of sight, hearing, smell and touch are important aids to the development. The acquiring of knowledge should be through the active physical. A great variety of word and counting games are required. The method of teaching should be objective. Even in this method the stimulus must be stronger than for the normal child, brighter colors must be used, the incentive must be greater, the lesson period shorter with frequent recesses, singing exercises or periods of hand work.

It is very evident in many cases that it is absolutely without result to attempt to teach many of these poor defectives the usual school branches of reading, writing and arithmetic. Many schools will show cases of four or more years spent without gaining the very beginnings of number work, or of reading or writing. Clearly, therefore, in such cases the training should be toward the industrial or vocational side; chair caning, basketry, sewing, washing, bed making, and other tasks about the house should be employed. Many a child unable to learn to read or write may be taught these useful tasks and thus in part be self-supporting. Is it not better to prepare such cases for proper institutional life

where under guidance and control they may become self-supporting and be prevented from producing their kind or adding to those that later on shall be criminal or wayward? The public schools are doing much for these unfortunate ones, but they are limited in their sphere of activity.

HENRY G. DEININGER.

Joseph

The advent of Jacob in Egypt was an event of far-reaching consequence. Because of the wrong done by the brothers to a brother, Joseph had found his way into Egypt, and through God's providence in his clean life he now stood next to Pharaoh. A mighty famine had resulted in bringing Jacob under Joseph's care into Egypt—God's hand was in it all, and events shaped themselves to the furthering of His almighty purposes themselves to the furthering of His almighty purposes.

Two things stand out prominently in this lesson:

1. The immigrants before Pharaoh. Through Joseph's influence his brothers had an audience with the king. The result was they were well located and they were given profitable employment. The family had gained by their emigration.

2. The patriarch before Pharaoh. The meeting of Jacob and Pharaoh was an unusual proceeding—dignified; and the patriarch blessed the king thus claiming supremacy for his God.

This conduct of Joseph showed he was not ashamed of his family. He met the provision of the Fourth Commandment "Honor thy father and mother."

He was preeminently a Christian statesman: (a) His constructive statesmanship. He had a keen and accurate vision. Upon this he exercised sound judgment. He recommended and with wisdom and prudence he carried out a policy that eventually made Egypt the granary of the Levant. In an agricultural country his commercial policy advanced the interests of the government and in furthering his own great plans God used him to preserve a nation. (b) Traits of character. His upright conduct was that which should mark the Christian man of today. As a statesman he had great personal determination and much self-reliance. But in the man that made the statesman there was faith in God; and to this and his right conduct he owed a life of marked success.

An Important Problem and a Solution*

BY MISS DELLA L. BREMER.

THE theme of this convention is Inner Missions. In every community, large or small, there are many hundreds, or thousands, who are outside the fold of the Church of Christ. This number is augmented each year by the inflowing tide from foreign shores. The Apostle St. Paul measures our responsibility to them in the words: "As we have therefore opportunity, let us do good to all men, especially unto those who are of the Household of Faith." There can be and is no question concerning our responsibility for these people. The care of our own is the most important trust committed to us.

The work of organizing those of our own Household of Faith who are scattered throughout the length and breadth of our country, is the work of home missions. But in the neighborhood of every church there are many who never come in contact with the message of salvation through Christ Jesus; many who are indifferent to their soul's eternal welfare; many who live aloof through a feeling that the Church is only for those who represent the higher grades of society and that no place is found in the Church for them. They feel, and sometimes by experience know, that a cold reception will be given to them by that body which represents brotherly love, and therefore they are antagonistic to the ordinary operations of the Church.

Again we find in the neighborhood of every church, children who pay no attention to it, know nothing of the message of salvation. It is not the child's fault in the majority of cases, for the indifference of the child is due to the negligence of the parents and to their disregard of the religion. The reasons for this neglect on the part of the parents are manifold. Some people in certain districts of a city are ignorant; neglect the work of the Church because they know no better; others through association and conditions have fallen away from the Church.

The important problem, therefore, is how to gather these various types of unchurched people into the fold of the Church. It is not proposed to take up the question of slum work, but reference is made only to the people of the general type listed above.

Great things have been accomplished by the Church in generations past. It undoubtedly has done more for the general welfare of this country and the world than any other organization. It is the cement that is holding civilization together. We must not underestimate the Church's work for the world's salvation. We know that many are gathered into the fold through instinct and through the ordinary channels of church activity such as pastoral seel-sorge, the Sunday School, Catechization and the influence of members of the church, Sunday School and various other organizations of the Church.

But despite the activities of all these organizations, we find that there is a very great number of people who cannot be reached by means now used. In many of the homes of the unchurched, the pastor may call as often as he likes, but he will not be received. The Sunday School may aim to get the children out on Sunday, but there are many who through their poor training or lack of training, have gained such a misconception as to the value of the Sunday School, that they will not be approached. Catechization affects only those who are catechised. But what about the great number who do not attend catechetical lectures?

We have then the problem: How can we gain the unchurched people in the neighborhood of our own congregation and especially how can we gain the young people and the children so that they may come within reach of the Means of Grace and in time become active members of the church?

It is the purpose of this paper to suggest a possible solution. In offering a solution, we shall keep in mind the fact that the Lutheran Church is the most conservative in the world and that no plan should be used in a Lutheran Church which conflicts with either doctrine or principle of the Church. Under no condition should a solution be adopted which does not emphasize the spiritual aim. We must not put the life before the spirit, the works before faith or methods before principles. Any solution which might be suggested will naturally cause debate, because the general question of proper methods for Inner Mission work is being debated pro and con by clergy and leaders

*Read at the fall convention of the District Lutheran League of Northwestern Ohio, October 29.

of the different churches throughout the world to-day.

We are here to-day as a gathering of Luther Leaguers, and what we want to do particularly is to present a solution and the part which the Luther League can play in the working out of such a solution.

It is a fact which needs little argument, that parents will almost invariably appreciate kindness shown to their children and it is another fact which needs no argument at all, that a child who will not come to church for services, or to Sunday School, may come, if it is promised something in the line of an inducement.

It has become an indisputable fact that children will and must have amusement and no amount of preaching will keep either a child or a grown person away from amusements. Now there are two kinds of amusements; those which are innocent and those which are not. In regard to the latter, all that need be said is that Satan opened his door and threw away the key. Innocent amusements are becoming more scarce every day. The simplest forms of amusement or entertainment may be misused to-day simply because a man finds it possible to make more money by debasing them to a point a trifle below the moral standard.

One of the methods adopted to induce the children to come within reach of the Means of Grace, and the solution suggested in this paper, is to open to them for their amusement and entertainment, either the church basement or some place especially fitted for the purpose.

There are various things which may be taken up in this line, but recognizing the Lutheran Church as the conservative church, we do not advocate promiscuous amusements in our Church, or in connection with work of this type. As in all other activities in the League, we must make this work "in the Church, for the Church, by the Church." Just as our Luther League is a part of the Church, work of this nature must become part of the church work, or it cannot be successful. Nor under any condition should anything be considered which does not have as its ultimate end, the salvation of souls, nor could we as Lutherans consider a solution which does not place the preaching and teaching of the Gospel as the sole means of Grace.

However, we cannot get certain classes of

children within hailing distance unless we give them something in the way of amusement. This inducement may take various forms and still be entirely consistent with the rules formulated above. We can have books such as the children love. At first it would probably be necessary to give them books of the more popular kind. Then, when they get interested, bring into our reading matter the question of God and what He is to us. After they have become interested so far, it is not a very difficult matter for a pastor to lead them the rest of the way. Then there are many innocent games which amuse and entertain children, and still are not in the least objectionable. Games of chance and habit-forming games should be avoided wherever possible because of the associations connected with them. For the boys especially, gymnastic work is a great attraction; the girls like it as well. It is not the immediate purpose, however, to outline the specific amusements and methods of entertainment, as these would be taken up as they are sanctioned by the authorities on this type of work.

The next question is who shall take charge of this kind of work. The pastor must, of course, have the general oversight. There is, however, no organization in the Church which is better fitted to take up actively this work with the children than the Luther League. Are there enough Luther Leaguers who are willing and active, to take up this type of work? It will not only prove of wonderful advantage to the children, but will benefit the Leaguers as well. If a Leaguer goes into this work in the proper spirit, it is almost a foregone conclusion that he will enjoy it. The love of children seems to be universal, and to deal with them, to be with them, to play with them, to help amuse them, and most important of all, to help them attain salvation, is something which every Leaguer would find it a pleasure to do. It must not be forgotten, however, under any condition, that even though the Leaguers have been specified as the active workers in the solution of the problem, the pastor is at all times the real and true head of the Church and he is virtually in charge and unless Leaguers give their respective pastors opportunity to follow up the beginning they have made with the children, their efforts will be futile.

We can only skim this subject and point

out the essential features of it. We have attempted to show that by entertaining the children in our churches or other suitable places, by means of innocent amusements, by means of books and instruments for their education, by athletics and various other means, it will be possible to bring these children who otherwise would stand aloof, into the Church. The suggested method, it is hoped, will bring them to a point where the pastor may get an opportunity to lead them to realize the wonderful value of Christ's death for man's salvation. If they can be brought within hailing distance, drawn so far that ordinary recognized means of Grace may become effective upon them, then at least a part of the problem has been solved.

But not only this, the solution brings with it greater results. It also benefits those who are doing the work of Inner Mission with the children and therein has its other value. And, as was stated in the beginning, parents appreciate consideration shown their children. If children are shown any attention, the parents will certainly hear about it and there are very few men or women so debased, so deep in the depths of sin, so careless or unmindful, as not to appreciate kindness shown their children. It is hoped that in many cases the solution will prove to be the first step toward bringing the wayward parents back by means of the children. "A little child shall lead them."

In conclusion, having stated the problem and the solution and in its statement having pointed out the fact that the Luther League is an excellent medium for this kind of Inner Mission Work, it will be left as a question with you, fellow Leaguers, as to whether you will take a sufficiently real, live, true interest in the work of saving souls to become competent Inner Mission workers. Unless you do, you cannot attack the problem. One or two members of a League cannot shoulder the entire work. There must be leaders, of course; there are those in each League who are especially fitted to lead, but no matter if but one talent has been given you, it is your duty to use it to best advantage. The Bible tells us clearly what our duty is to our fellowmen. The first three Commandments tell us our duty toward God, the last seven our duty toward our neighbor. Are we doing our full duty toward our neighbor, which neighbor is everyone? Truly when we look about us, we

must realize that "the field is white for a harvest," and how true that the workers are few.

But it need not be so. If we Luther Leaguers will but employ such talents as have been given us in the service of God, if we will add to that our desire to aid in the salvation of souls, then we shall be doing our full duty toward God and man. It is well that we pray not only that innocent childhood and those who are lost and fallen might be saved, but even better, that we aid by our own works and with the help of God, bring these lost and wandering ones back to the fold.

The Word of God in Acts 26, 17th and 18th verses, is a message to all Christians: "I sent thee to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in Me." And again:

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."



Right or Wrong Methods

Tricks and devices are patent nostrums speedily to insure success in the Sunday School, in the Missionary Band, and in the Young People's Society. After these have been tried, and after resort has been had to them for remedial purposes, each one will return with saner views to the educational plans of work. Seriously considered, the needs of intelligent workers in church auxiliaries are met only along educational lines. The intelligent workers earnestly seek to make their Young People's Societies and other agencies of the Church more efficient through and along the most approved lines of organization, and practical and spiritual success is not won apart from sound methods and in any appeal to quackery of any sort. The application of imagination, and more exact methods, and suggestions as to details are not to be neglected. But intelligence, ability, energy, and interest are elements that can never be discounted in seeking for success in any undertaking of our young people banded together for service in the Church.

Tetzel and Prierias

A MESSENGER came to Wittenberg one day, bringing eight hundred copies of Tetzel's theses against Luther, and in favor of indulgences. Tetzel had before publicly burned the theses of Luther; and on the arrival of the messenger as above, the students of the university, in their indignation against Tetzel, purchased a part of the copies of his theses, seized the remainder, and, unknown to all other parties, posted bills on the gates of the university, publishing that the said theses would be burned, at two o'clock, in the market-place. Crowds gathered, and amid loud acclamations, the propositions were committed to the flames. One copy only escaped the fire.

Luther was grieved at this demonstration, fearing that it would enhance the disturbances already aroused. Yet it loudly indicated "how the hearts of the young were already kindled in the cause in which Luther was the champion. It was a sign of high import, for a movement once begun among the young is necessarily communicated to the entire generation."

But a more important champion for Rome than Tetzel is taking cognizance of Luther, and of his theses and his doctrines. This is no other than Sylvester Prierias, master of the pontifical palace, and who filled the office of censor. The Catholic doctors were divided on the great question of the supreme authority for interpreting the Sacred Scriptures. A part believed this authority rested in general councils, as representatives of the Church; while another part held that the pope was the sole depository of the spirit of interpretation, and that no one had a right to construe the Scriptures otherwise than in accordance with his decree. To this latter division Prierias belonged. "Whosoever does not rely on the teachings of the Roman Church, and the Roman pontiff, as the infallible rule of faith, and as that from which Holy Scripture itself derives its obligation and authority, is a heretic." Thus spoke the haughty Prierias; and proceeded to attack Luther with the spirit of a buffoon and inquisitor, rather than with the spirit of a calm and dignified defense of the Church of Christ.

Luther met this foe with the same dauntless temper which he had evinced against other adversaries. He knew the Lord, and the Spirit

of God gave him equanimity and strength, as well as understanding. Prierias had commenced his work by laying down certain principles. "Following your example," said Luther, "I will also lay down certain principles. The first is the passage of St. Paul: 'If any one preach unto you another Gospel than that is preached, though he be an angel from heaven, let him be accursed.' The second is from St. Augustine: 'I have learned to render to the inspired Scriptures alone the homage of a firm belief that they have never erred: as to others, I do not believe in the things they teach, simply because it is they who teach them.'"

And then Luther adds to Prierias: "If you rightly understand these principles, you will also understand that your whole dialogue is overturned by them;" and then to his insinuations and threatenings he responds in those brave words: "Do you thirst for blood, then? I protest that these rhodomontades and menaces of yours give me not the slightest alarm. For what if I were to lose my life? Christ still lives; Christ, my Lord, and the Lord of all, blessed forever, amen!"

Pictures for Sunday Schools

Sunday School and Church workers who use pictures as rewards and for educational purposes will be interested in the series published by the Cosmos Picture Company, 119 West Twenty-fifth Street, New York City, whose announcement is printed elsewhere in this issue.

The collection consists of a very large variety of subjects, Biblical, historical and architectural; pictured geography and history, sculpture, and famous men and their homes.

The subjects of this series have been selected with unusual care, and include some of the most famous in the whole world of art. One, for example, of special interest is a copy of Henry Vogels' "Luther Preaching at the Wartburg."

The duotone process, which is used in the production of these prints, by which black is printed over an olive brown, gives the picture a clearness which is striking, and a perspective which is real. The effect is pleasing and impressive.

Luther League Topics

First Week in Advent.

Nov. 30, 1913.

The Messianic Kingdom

Isaiah 2:2-5; John 18:36-37.

Daily Bible Readings.

Monday, November 24—Psalm 68:1-16.

Tuesday, November 25—Jer. 31:10-14.

Wednesday, November 26—Luke 24:36-49.

Thursday, November 27—I Tim. 6:3-16.

Friday, November 28—Luke 12:22-34.

Saturday, November 29—John 8:12-32.

Sunday, November 30—Isaiah 2:2-5; John 18:36-37.

HINTS FOR LEADERS.

Topic review by Rev. Paul W. Koller.

Hymn 188. (See hymns from Luther League Hymnal.) Hymn 190. Psalm 24 (read responsively).

Gloria Patri. Hymn 200.

Scripture read by leader: Isa. 2:2-5.

Scripture read by president: John 18:36-37. Prayer by pastor. Hymn 74.

Synopsis of discussion in Topics by the secretary.

Synopsis of discussion in the Review by a member of Executive Committee.

Special music, either vocal or instrumental.

Recitation (selected and assigned). Hymn 207. Remarks by the pastor.

Special music, either vocal or instrumental. Announcements. Closing service as in Luther League Hymnals.

This lesson opens the blessed season of Advent, in which the whole Christian world faces anew toward the Christ, who came upon earth long ago to set up His kingdom, and who now desires to come anew into every heart and life.

The gospel lesson for the opening of this season is the entrance of our Lord as a king into the city of Jerusalem, and our Scripture lessons for this study tell us of some of the characteristics of the kingdom which He has established, and to which we profess to belong. Every one of us knows that the kingdom of Christ is a most blessed one, and that His rule is one of wisdom and love. We know that it is only in His kingdom that we can find true joy and peace. Our blessed Lord does wonderful things for the happiness and welfare of His subjects. But what of our part? Do we live and serve Him as true subjects should? It is of our part that I would like to remind you. What our king expects and requires of us is a very important matter.

1. *True Allegiance.* The giving of our allegiance to Jesus Christ means a great deal. Some call it consecrating ourselves. But no matter what we call it, it means some very vital things on our part. It means the making of our wills to bend to God's will. His will must be supreme. If we have been serving Satan and self, we can do so no longer. To so change our lives and to really say "Thy

will be done" is not easy, but it must be done. It means also the surrender of the heart with its purposes, desires and loves. The very fountain of life must be changed. The old love and life put off and the new life begun. So Christ this Advent season asks for your heart in true allegiance. In old times men would stand, and with swords drawn and uplifted would swear to follow and serve their king. Today we stand and say, "I take Jesus Christ to rule my life, to be my personal Saviour and King." That is the giving of allegiance. Have all of us here done this?

2. *Growth.* The second thing for us in this kingdom of Christ is growth. This has no parallel in earthly kingdoms, but it is very necessary for those who are followers of Christ Jesus. We are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." It is not enough to declare before the world that Christ is our king and that we are His followers. He requires us to grow strong and rich in our spiritual life, and not to do so is to come short of what is expected of us. Now in order to grow several things are necessary. The first thing that any living thing must have if we wish it to grow strong and beautiful is food. So God gives us not only the new life, but daily food for our souls.

The most important food that God gives us is His blessed Word. We call the Bible oft-times "the Word of Life." To find the spiritual strengthening of this Word we must read and study it. This can be done in a number of different ways, but the best way is to read it devoutly, letting it speak to your heart of the way of salvation and the love of God.

Another way of receiving the eternal Word into our lives is by partaking of the Holy Communion. Here we renew our strength and receive grace to grow. It is truly the Bread of life which makes us strong spiritually. There is also great value for us in living in an atmosphere of prayer and meditation. Spiritual growth requires this atmosphere for the soul's best development. Prayer is the conversation of the heart with God. It is coming into His presence and striving to put our wills in harmony with His. It is the secret of power in the world, because it links us with the Infinite. These things will help us who pro-

fess to be in His kingdom to grow spiritually. Let us not neglect them.

3. *Service.* We are not to be idle subjects of our King. In fact we cannot be His true followers unless we serve, for Christian character is only made in the thick of moral needs and conflicts. Christian duty is concentrated into these words in the twenty-fifth chapter of Matthew: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." It would appear that we have been saved to serve.

Just what form your service should take you must in large measure decide for yourself. There is much to be done for the souls of men and women about you; the Church needs you in a hundred different ways. Of this, however, you can be sure that unless you are giving some service to your king, you are not truly of His kingdom.

QUESTIONS.

1. What are some of the characteristics of "The Messianic Kingdom"?

2. Does it matter whether we are in it or not?

3. What are some of the blessings of being in His kingdom?

4. What can we do to advance it?



Second Week in Advent. Dec. 7, 1913.

Samuel Simon Schmucker, D.D.

(American Lutheran Pioneers. Series; English; General Synod.)

Amos 9:11-15.

Daily Bible Readings.

Monday, December 1—Numbers 24:15-19.
Tuesday, December 2—Joel 3:13-21.
Wednesday, December 3—Isaiah 61:1-11.
Thursday, December 4—Jeremiah 30:1-11.
Friday, December 5—Ezekiel 36:33-38.
Saturday, December 6—Acts 15:13-29.
Sunday, December 7—Amos 9:11-15.

HINTS FOR LEADERS.

Psalm, collect, and all hymns from Luther League Hymnal.

For additional matter consult Lutheran Biographies, Fifty Years in the Lutheran Ministry, Lutheran Encyclopedia, and The Histories by Wolf and Jacobs.

Hymns 61, 204. Psalm 1 (read responsively). Gloria Patri.

Collect: "For the Ministers of the Word" (page 9). Hymn 207.

Scripture: Amos 9:11-15 (read responsively).

Special music as arranged. Remarks by the leader.

Paper: Dr. Schmucker as an Educator.

Paper: Dr. Schmucker as a Church Leader; (1) as an Author; (2) His Work in Connection with the Evangelical Alliance; (3) in and for the General Synod.

Paper: Dr. Schmucker as a Preacher. Hymn 236.

Synopsis of the discussion in the REVIEW.

Synopsis of the discussion in the TOPICS.

Hymn 208. Lord's Prayer. Benediction by the pastor.

Dr. Schmucker was the leading founder of the seminary and college at Gettysburg, Pa., the oldest Lutheran schools in America. Dr.

Schmucker was born at Hagerstown, Md., February 28, 1799; moved to York, Pa., 1809, studying at the academy until 1814; entered freshman class at University of Pennsylvania in 1814, remaining two years; taught at York County Academy 1816-1817; studied Lutheran Theology under Dr. Helmuth in Philadelphia, 1815-1816, and under Dr. Schmucker, Sr., in York, 1816-1817; attended Princeton Seminary 1818-1820; given A.B. by University of Pennsylvania in 1819; given D.D. by both Rutgers and University of Pennsylvania in 1830; licensed to preach 1820; pastor at New Market, Va., 1820-1825; began private theological instruction with one student, 1821; ordained 1821; delegate to General Synod 1823; wrote Formula of Government, 1823; proposed Committee on Foreign Correspondence at General Synod, 1823; prepared plan, as chairman of committee, for establishment of Theological Seminary 1825, and elected first professor of theology, 1825; installed, 1826; prepared its constitution, 1826; issued Storr and Platt's Biblical Theology (2 vol.) in 1826; instituted Classical Academy, 1827; prepared General Synod hymn book, 1828; organized Gettysburg Gymnasium, 1829; secured charter for Pennsylvania College by personal appeal to legislature, 1832; visited Europe in 1846, attending Evangelical Alliance; resigned professorship in seminary, 1864; wrote many books on theology and church life; professor emeritus until he died, July 26, 1873; buried in Gettysburg Cemetery. Dr. Henry E. Jacobs, the Lutheran historian, truly says of him: "Never have higher executive abilities been at the service of the Church."

This, in brief, is a summary of the life of this wonderful pioneer in the more English portion of the American Lutheran Church.

When he began his ministry there were but 170 pastors, 850 congregations and 35,000 members in the United States. Its greatest need was a theological seminary and college. To found these brought to Dr. Schmucker his greatest task and fame.

Samuel S. Schmucker was ordained in 1821, but he, as student and licentiate, had attended the conventions of the General Synod in 1819, 1820 and 1821. In his own synod, the Maryland and Virginia, he agitated the question of a theological seminary, in 1824 preaching a sermon to the synod, detailing the regulations of a private theological school which he had opened (1821) at his home in New Market, Virginia, and recommending its enlarge-

ment into a general institution of the church. At a conference at Martinsburg, February 9 and 10, 1825, at the home of Rev. C. P. Krauth, Revs. B. Kurtz, Hagerstown, Md.; F. Ruthrauff, Williamsport, Md., and J. Winter, Gerardstown, W. Va., also being present to further consider the project, the first money, six or seven dollars, was contributed. At the meeting of the synod at Hagerstown, October 23, 1825, a committee consisting of Messrs. Schmucker, Krauth and B. Kurtz were appointed to draft a plan for the immediate establishment of a seminary. Their plan, drawn up by Dr. Schmucker, with some additional articles, also drawn up by him, was adopted by the General Synod at Frederick, two weeks later, November 7, 1825. The resolution said: "In this seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession."

Thus he saw executed what he had fondly looked forward to for five years. For in a letter dated February 17, 1820, just before leaving Princeton Seminary, he had written his father: "We (he and Rev. F. C. Schaeffer, a Lutheran pastor in New York City, whom he had just visited), promised each other, that in reliance on God we would do everything possible to promote the following objects: In general to labor for the welfare of our church (a) that a rule may be established according to which every applicant must be examined in regard to his personal Christianity; (b) *that the Augsburg Confession should again be brought up out of the dust* and every one must subscribe to the twenty-one articles, and declare before God, by his subscription, that it corresponds with the Bible, not *quantum*, but *quia*, and (c) we promised to do everything possible to promote learning among us." Concerning his ambitions for his Church at this early time, he later wrote: "When I left Princeton (1820) there were three *pia desideria*, which were very near to my heart, for the welfare of our church. A translation of some one eminent system of Lutheran dogmatics, a theological seminary and a college for the Lutheran Church." He was only twenty-one years old when he left the seminary and yet, within six years (1826), he had translated and published Storrs and Flatt's Biblical Theology (8vo. 2 vols., Andover); had launched the seminary and, six years later, he realized his third desire in securing a char-

ter for Pennsylvania College. Three remarkable achievements!

The General Synod elected Rev. Samuel S. Schmucker as first professor. Thus the Theological Seminary of the General Synod was finally launched, in 1826, after much effort and struggle during the preceding six years. The constitution was written by Dr. Schmucker, at the board's request.

The object of the seminary is thus stated in Article I:

"To provide our churches with pastors who sincerely believe and cordially approve of the doctrines of the Holy Scriptures, as they are fundamentally taught in the Augsburg Confession."

Dr. Schmucker has left us an interesting record of his efforts to secure this charter of Pennsylvania College, 1832. He spent several weeks, at his own expense, in bringing the merits of the case before the individual members of the legislature. He also had petitions circulated by Lutheran pastors and other friends in about thirty counties and forwarded to members of the legislature.

Dr. S. S. Schmucker was inaugurated as first professor of the seminary September 5, 1826. The charge was delivered by Rev. David F. Schaeffer, of Frederick, Md., secretary of the General Synod. He particularly emphasized the obligations of a theological professor in a Lutheran seminary in these words: "As the Lord has signally favored our beloved Church—as her tenets are biblical, and her veriest enemies cannot point out an important error in her Articles of Faith, no more than could the enemies of truth at the Diet of Worms prove the books of the immortal Reformer erroneous; therefore the Church which entrusts you with the preparation and formation of her pastors, demands of you (and in her behalf I solemnly charge you) to establish all students confided to your care in that faith which distinguishes our Church from others." The professor then took the oath of office, he himself having written it. Practically the same form is still used in this and all of the seminaries of the General Synod. We give most of it:

"I do ex animo believe the Scriptures of the Old and New Testaments to be the inspired Word of God and the only perfect rule of faith and practice. I believe the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrine of the Word of God.

Thus the Augsburg Confession and Catechisms of Luther were first exalted in this country in such an official manner. Dr. Schmucker was the pioneer in this good confession..



Third Week in Advent. Dec. 14, 1913.

System in Giving (The Tithe?)

Genesis 14:17-24; Mal. 3:8-12; I Cor. 16:1-8.

Daily Bible Readings.

Monday, December 8—I Chron. 28:1-9.
Tuesday, December 9—II Chron. 34:8-11.
Wednesday, December 10—Exod. 35:20-30.
Thursday, December 11—Luke 6:36-42.
Friday, December 12—Acts 5:1-11.
Saturday, December 13—II Cor. 8:1-9.
Sunday, December 14—Genesis 14:17-24; Mal. 3:8-12; I Cor. 16:1-8.

HINTS FOR LEADERS.

Topic reviewed by Rev. J. S. Herold.
All hymns from the Luther League Hymnal. Hymns 6, 9.
Scripture: Gen. 14:18-20 (read by the leader); Mal. 3:8-12 (read by the president); I Cor. 16:1-8 (read responsively by the leader).
Hymn 33. Prayer by the pastor. Hymn 154.
Synopsis of discussion in REVIEW.
Synopsis of discussion in Topics.
Special music, vocal or instrumental, as arranged.
Paper: "Giving and a Free Gospel": Money required by all organizations; cannot pay for Christ's redemptive work.
Instruction by pastor on the theory and practice of Christian giving.
Hymn 157. Offering for some League purpose.
Announcements. Doxology. Lord's Prayer. Benediction.

All we have we have received from the Lord. The cattle on a thousand hills are His. The silver and the gold are His. We are the Lord's stewards. All that we have is His. This is the great truth that stands out boldly on the pages of the entire Bible. God, and the Church, in the name and for the cause of God, has a right to ask for our offerings. People who speak of the appeals of the Church as begging have not learned the first principle of giving. It is a privilege to give. True religion finds expression in sacrifice. No service is complete without an offering unto the Lord. At that hour, when we stood before the altar and dedicated our lives unto the Lord, our pocketbook and bank account were included. Not only Zinzendorf, but every true Christian has at some time or other stood at the feet of the Crucified One, and overcome by that look of love has said, "This hast Thou done for me, what have I done for Thee?" With this love in our heart a new light is thrown upon our giving. We no longer complain, but welcome each opportunity to give.

In order that our giving may be most effective, there must be system. Haphazard giving, without system and method, is not approved by Scripture. The Holy Spirit, speak-

ing through His holy mouthpiece, not only urges us to give of our substance to the Lord, but even considers the method and the system of our giving worthy of His consideration. Under the Old Testament covenant the child of God was commanded to give tithes unto the Lord. Under the new dispensation we have passed from under the bondage of the law to the glorious liberty of the Gospel. But as in every other sphere of life, so here also liberty brings with it a greater responsibility. Surely more is expected of the twentieth century Christian whom God has so bountifully blessed than of the chosen people of God in the Old Testament times. Some should give the tenth; others cannot give as much, but most of us should give *more*. Freely ye have received, freely give. Giving should become a fixed habit. The grace of giving is acquired by practice. Upon the first day of the week let every one lay by him in store. It must be according to ability. As God has prospered us. It is accepted according to that a man hath and not according to that a man hath not. The two mites of the widow have too often been the standard by which Christians have measured their gifts. Men forget that she gave of her penury, all that she had; we give of our plenty, an insignificant part. Our giving should be cheerfully performed. Not grudgingly or of necessity: for God loveth a cheerful giver. When we have learned to take God at His promise, we will be able to give cheerfully. Give and it shall be given unto you. There is that scattereth and yet increaseth. Have you tried it?

There is no one too poor to give. The poor widow brought her mite. A poor blind girl, who supported herself by making baskets, brought an offering for missions, to her pastor. Knowing her poverty she refused to take it. She insisted on making the gift. She told her pastor that she needed no light to work by and what others had to pay for oil each day she had laid aside as an offering for her Lord. Her gift was accepted. She, too, cast in more than the rich, who have given of their abundance.

POINTED REMARKS.

No service is complete without an offering. As the offering plates pass from pew to pew, Christ looks on.

Your conversion is not complete until your bank account is converted.

The systematic giver gives more and feels it less.

Fourth Week in Advent.

Dec. 21, 1913.

"The Word Was God" (Article II.)

John 1:1-5.

Daily Bible Readings.

Monday, December 15—Genesis 1:1-31.
 Tuesday, December 16—Genesis 2:1-25.
 Wednesday, December 17—Genesis 3:1-24.
 Thursday, December 18—Matt. 3:1-17.
 Friday, December 19—Matt. 11:1-15.
 Saturday, December 20—Mark 1:1-8.
 Sunday, December 21—John 1:1-5.

HINTS FOR LEADERS.

Topic reviewed by Rev. Paul W. Koller.
 All hymns from Luther League Hymnal. Hymns 55, 54. Psalm (read responsively). Gloria Patri.
 Scripture: John 1:1-5 (read by the pastor). Prayer by the pastor. Hymns 59, 45.
 Summarize discussion in TOPICS.
 Summarize discussion in REVIEW. Hymns 193, 192.
 Address of instruction by the pastor.
 Special music as arranged.
 Announcements, including leader and topic for the next meeting.
 All standing, repeat the second article of the Creed in concert.
 Lord's Prayer. Doxology. Benediction by the pastor.

This lesson not only comes to us this advent season as a beautiful and blessed truth, but it impresses itself upon us as a tremendous fact, upon which depend the vital things of our Christian faith. It is not enough to have in our minds and hearts the vague conceptions that come to us out of the joyous mystery of the approaching Christmas time, but we must believe the great truth that the babe Jesus who came among men is God. That is what John says in the opening verses of his precious gospel. "In the beginning was the Word, and the Word was with God, and the Word was God." The so-called new theology is not emphasizing this fact, and the result is the decadence of true devotion to Jesus Christ and a starving of many souls spiritually. It gives us a sweet and perfect character, but takes from us our Redeemer who made atonement for our sins. Let us try to emphasize today that by the *Word* or *Logos* Jesus is meant, and that He is the son of God. Matthew records that our Lord Himself once asked, "What think ye of Christ? Whose son is He?" And when insufficient answers had been given, demonstrated clearly that He was God.

Let us also not lose sight of the fact that we are studying the Apostles' Creed, which says in the second article, "I believe in Jesus Christ, His only Son, our Lord."

1. *The Word Was God.* There are only two views that we can possibly hold concerning our Saviour. One is that He was simply a man; a good man, wonderful in character and life, yet only a man. The other is that in some mysterious way He was and is more than man; that His origin if human on one side

was directly divine on the other. In other words, that He is the God-man.

The first of these views is called materialistic, the second supernaturalistic. These two views are as widely different as the poles. They surely cannot both be right, and they are not. If the Gospels are authentic, then we must believe that Jesus is the Christ, the son of the living God. If the miracles are credible, then we must believe Christ to be more than a product of His age. If God speaks the truth and men's hearts know the truth when it is revealed to them, then Jesus Christ is God. As John puts it, "The Word was God."

2. *The Word Reveals God.* As a word expresses a thought, thing or person, so Christ, who is called the Word, reveals God to us. Men speak of God and knowing God, but the world never knew God truly until Jesus Christ came, and today we can only know God as we know Jesus Christ. What a vague thing the love of God is without the wonderful love of Jesus to show us the heart of God. How uncertain we are of the forgiveness of God until we come to know the spirit of forgiveness manifested by Jesus Christ. The reason for this, of course, is that Jesus Christ is God, but men and women forget this today just as they have always done. For a better knowing of God the Father we must try to get closer to Christ. There are wonderful things for us in our heavenly Father's heart. These are to be revealed to us in Jesus Christ. As one of our theologians says: "In His person we have the absolute, complete mediation and communication between the Father and the world. If any ask Him, as Philip did, "Show us the Father," He will receive from the Logos the same old answer: "He that hath seen me, hath seen the Father." Fellow Leaguers this Word, which is Christ, is the Life and Light of men. What are we doing with that Light? Is it shining into our hearts this Advent season as never before? Do we know Christ as our personal Lord and Saviour? If we do, then let us help Him to find entrance into other hearts. There are darkened lives into which He has not come, because the darkness comprehendeth it not. We can help them to open the doors and let Him in.

SUGGESTED QUESTIONS.

1. Just what did John mean by the Logos?
2. In what way was the Word with God?
3. How does the Word reveal God?

4. Why do not all men open their hearts to Christ's entrance?

5. What are you doing that Christ may be more fully the Life and Light of men?

Christmas.

Dec. 28, 1913.

The Gift That Transformed the World

Matt. 1:18-23; John 1:29.

Daily Bible Readings.

Monday, December 22—Luke 1:1-22.

Tuesday, December 23—Luke 1:23-45.

Wednesday, December 24—Luke 1:46-80.

Christmas Day, December 25—Luke 2:1-14.

Friday, December 26—Luke 2:15-20.

Saturday, December 27—John 1:15-28.

Sunday, December 28—Matt. 1:18-23; John 1:29.

HINTS FOR LEADERS.

Begin your preparations for this meeting in ample time. All hymns are from the Luther League Hymnals, also collect and psalm.

Organ voluntary. Hymn 75. Psalm 24 (read responsively).

Gloria Patri: Collect: "For Grace to Use Our Gifts" (p. 10).

Scripture: Isa. 9:6-7; Hebr. 1:1-6 (read by the pastor).

Prayer by pastor. Special music (previously arranged for).

Scripture: Matt. 1:18-23 (read responsively). Hymn 78.

Summarize discussion in Topics (appoint some one to do this).

Summarize discussion in Review (appoint some one to do this). Special music.

Christmas reading (appoint some good reader to prepare a selection from Dickens to be read at this time).

Recitation:

MERRY CHRISTMAS!

By Garretson Goodrich.

Bells are jingling everywhere;
Jubilations in the air.
All is free—just get your share
Of merry Christmas!

What? Not merry, friend, for you?
Feeling sombre? Feeling blue?
Sad, when joy is but your due
This merry Christmas?

Say! Perhaps the trouble's this:
You've given nothing, so you miss
That real delight, that deepest bliss
Of merry Christmas!

It's what you give—not what you get.
You can't give much, perhaps, but yet
You've smiles; give them, and then don't fret
'Bout merry Christmas!

Recitation:

A BACHELOR'S CHRISTMAS.

No wife and babes at home for me—a bachelor am I!
To none am I beholden as my pay-days rollick by.
I seek my snug apartment at the hour that suits me
best,

And never need apologize should I bring home a
guest.

I go to bed when sleepy and I sleep till I am through;
And none derides and no one chides my next day's
feelings blue.

But yet—don't tell the neighbors, most especially the
women!—

I've perfect aches inside me when the Christmas trees
are trimmin'!

Last night as I ascended to my silent little flat
I heard, inside the Thompsons' hall, a muffled pit-a-
pat;

The door swung swiftly open and a towed little head
Peeked 'round the jamb, and "Daddy!" was the joy-
ful thing it said.

Its mother jerked it backward as she shut the door
again—

I heard the baby's wailing, and the ache came on me
then.

I envy folks with babies and the joys their Christmas
brings—

The countless opportunities to please with little things.

No spouse and babes at home for me—a celibate am I,
With none to share my wages as my pay-days saunter
by.

I seek my still apartment at the hour that suits me
best,

And ne'er do wifely bickerings postpone my nightly
rest.

I turn in when the yawns come on, and slumber till
I'm through;

And none sneers "Katzenjammer!" if next day I'm
feeling blue.

But yet—don't tell the neighbors; keep it mainly
from the women!—

I've lonely, 'achy feelings when the Christmas trees
are trimmin'.

—Strickland Gillilan.

Hymn 84. Closing service as in Topics. Benedic-
tion by the pastor.

This is our Christmas lesson. We come to its study with our hearts full of the joy and gladness of this blessed season. We are happy, and we want others to be glad with us. We find, however, when we try to put into words the spirit of Christmas that it is rather difficult, because it is a matter of the heart and not of the mind. It all springs out of the great and wonderful fact that long years ago the son of the most high God came to earth as a little baby. This is the source of the world's Christmas joy. We can tell this, but we can never know the full gladness of it until He is born again in our hearts. It has been the telling of the story of the birth of the Babe of Bethlehem that keeps the joy-bells ringing. Christmas is glad news time. Christianity is glad news. We too often forget the joy producing power of our religion. The shepherds were the first to see Jesus at His advent and to them came the greeting of the angel visitor: "Behold I bring you good tidings of great joy."

Everyone who touched Jesus those first days and weeks rejoiced. The shepherds, Simeon, the wise men, all rejoiced and gave thanks. And since that time millions of people have been lifted up to higher joy by Jesus Christ.

The civilized world in ancient times was never so happy as it is today. When Christ was born a large part of the world was in slavery. That Gloria in Excelsis of the angel choir was the death knell of slavery. The coming of Christ is the gladdest thing in human history. Truly God's gift of His only son was the gift that transformed the world. The two scripture references that stand at the head of this lesson are well chosen. One tells us of God's gift to the world, and the other gives the reason why that gift has done so much for the world. It is the record of John the Baptist to Christ: "Behold the Lamb of God, which taketh away the sin of the world." It



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is the same as the message of the angel to the shepherds that first Christmas night: "For unto you is born this day, in the city of David a Saviour, which is Christ the Lord." In the Christmas story there are many many beautiful thoughts and sayings, but the most vital thing of all is found in the angel's message: "For unto you is born a Saviour."

(a) A Saviour was what the world needed most. There were gods many and reforms many, but what the world needed was a Saviour. One who could and would take away the guilt of sinful men and give new life. That is what the world of men needs today—a Saviour, who is Christ the Lord. Men have found Him in Jesus Christ. "Behold the Lamb of God that taketh away the sin of the world."

(b) He is a personal Saviour. The angel said, "For unto you is born a Saviour. The angel makes it a personal matter. How much that means. We feel sometimes as if in the great things of God's providence we had been lost sight of as individuals. This is not true, however, for the angel says: "Unto you is born a Saviour." To get a real Christmas blessing we must make Him our personal Saviour. A German soldier stood on guard one dark night at the gate of the barracks. As an officer rode up anxious to enter, he saluted and stood saluting. The officer said: "Open the gates, my man; of what use are your tokens of respect if you open not the gates." There is a lesson here for us this Christmas time. Of what use are the honors we pay Christ these days if we do not give Him entrance into our hearts. The gift that has done so much for the world will not transform our hearts unless we let Him in. "Though Christ in Bethlehem a thousand times be born,
If He's not born in thee, thy soul is all forlorn."

QUESTIONS.

1. Are you glad this Christmas time, and why?
2. How is Christ the world's sin bearer?
3. What has He done for the world of men? In what ways is the world better?
4. What part have we in Christ's work in the world?

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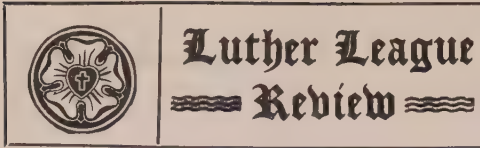
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Edited by E. F. EILERT

WITH

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✧ Editorial ✧

November

You can see how that lighthouse star is
gleaming

As the dark November night comes down,
So for me her smile is a beacon beaming

Somewhere where the leaves are never
brown.

—J. B. Benschel.

Christian Liberty Inviting

Often it is difficult and irksome to maintain
ideals. Some people, at least, find it so. They
will tell you plainly it cramps life and elimi-
nates pleasure. This is a mistake. In Chris-
tian freedom is the larger life. For young
men to stand fast in the liberty wherewith
Christ has made them free is to refuse to be
enslaved under any yoke of bondage.

Not Reformation Now, but Revival

Now and then we hear the opinion ex-
pressed that the Church of Christ needs an-
other Reformation, and another Luther to lead
it. Let us compare conditions and see if a
Reformation is what we need now. In the
beginning of the sixteenth century the Word
of God could not be found published in the
language of the people, and even the copy in
Latin which a student monk did find in a
library was chained to the desk. Today the
Word of God is open and free for everyone's
private reading. Early in the sixteenth cen-
tury the Church, headed by the Roman Bishop,
not only held the keys of God's kingdom, but
claimed the right and the power to withhold
them from whomsoever it would. Today the
Roman Church scarcely dares make such a
claim, and if it does no intelligent person
recognizes it. And every other Church recog-
nizes the "universal priesthood of believers"
and upholds the doctrine of liberty of con-
science on the part of each believer. Before
the Reformation the public worship of the con-
gregation consisted largely of ceremony, genu-
flection, and ritual uttered in an unknown
tongue by proxy. Today the worship is truly
congregational, in the native tongue, spoken
partly by the worshipper himself from the
heart and mind, with clear understanding of
the meaning. These things being so there is
nothing to reform in the Church of today. But
we do need something. That is perfectly clear.
What? We need, first, more strong, well-
equipped workers; second, a more general co-
operation and consecrated service on the part
of all members of the Church; third, such
changes in methods as will enable the Church
to reach the people and secure their attention
to be fixed upon the subject to be presented
to them. When we thus analyze the Church's
condition, it is perfectly clear that what is
needed is not re-formation, but a renewal, a
revival of interest and work.

Now this required change is not going to
come about through the agency of one man,

nor is it going to be marked by any startling demonstration. It is not the kind of change that lends itself to any such demonstration, lead by any one man. So quiet its advent and so gradual its progress, that few recognize the fact that it has already started and is beginning to be felt. Let us, Leaguers, be awake to the signs of the times, be active while the harvest is ripe, so that we may be sure of having gathered our share of the sheaves. The Church is calling now for volunteers who have the brains and the time or means to "specialize," and for other volunteers to work under the direction of the "specialists." Let us awake, revive, prepare, and take hold.

Resume Work

Stop-over privileges are granted by many railroads on application to conductors, or train auditors. Such arrangements are specified and are permitted only at certain points and within certain limits. Passengers desiring to avail themselves of this privilege must observe certain formalities. In many localities stop-overs have been taken by Leaguers without any formalities. No applications have been made, and the time limit has been exceeded. They may have gone on some "free side trip." But is it not about time they were returning to the work of the League before the expiration of their transit limit? Can they expect the League to be responsible for them indefinitely without any manifestation of appreciation on their part of what membership means? Now is the time to validate your ticket and resume place and activity in the League, otherwise the limit of the permit to stop-over may expire.

Pastors Commend and Warn Us

One of the most active Lutheran pastors in Chicago has this good word to say about the Luther League in his parish paper:

The Luther League may not have accomplished all that was expected of it, nor nearly

all that its staunchest supporters had hoped for, and, as in the past so in the future, here and there, locally and generally, it will have its ups and downs. Nevertheless, it has supplied a long felt need among the young people of the local congregations and the Luther League movement generally has been no small factor in bringing about a better understanding and feeling between the young people of the different synods, and between the synods as such, which results in themselves are of great importance.

One of our widely known, highly esteemed, and successful pastors recently said to a large audience, referring to the Luther League:

Let me remind you of but one thing that might spell danger. Of those who were the founders and the first workers in the work of the League, some have already passed from among us; those then in the lead have grown twenty-five years older and, more and more, others are taking, and will take, the place of the founders and pioneers. There is always in all organizations a danger that the rising generations may not know Joseph as did the old. Guard against this. Continue on the old foundations in the old methods, and we may be assured of success and growth by the blessing of the Almighty. This I wish from the bottom of my heart.

Historical Events of November

1, 1731—Expulsion of 30,000 Lutherans from Salzburg.

6, 1632—Gustav Adolphus died on the battlefield of Lutzen.

10, 1483—Martin Luther was born in Eisleben.

17, 1800—First Congress held at Washington, D. C.

26, 1705—First Lutheran missionaries to India leave Copenhagen.

27—Thanksgiving Day.

30, 1550—John Knox, the great reformer of Scotland, born.

Our Churches and Institutions

In Some of Our Large Cities

New York City.

—In the secular press of the city appears a report that old St. Matthew's Church building, which has stood since 1841 at Broome and Elizabeth streets, is to be abandoned and the members will join the branch of this church established some years ago at Convent avenue and 145th street. The church was first established in 1664 by permission of Governor Nichols. Among its parishioners were some of the oldest families of New York. Such families as the Havemeyers, Roosevelts, Van Boskirks and the Koumtzes were members of the congregation.

—The forty-fifth anniversary of the ministry of Rev. George U. Wenner, D.D., in Christ Lutheran Church was observed on October 20. The church council planned the event.

—Rev. J. J. Heischmann, D.D., celebrated his thirty-fifth anniversary on October 12 as pastor of St. Peter's Church, Brooklyn.

Philadelphia.
—The new St. Stephen's Church of the General Council in West Philadelphia, Pa., Rev. T. W. Kretschmann, pastor, was dedicated on October 5 before a large audience. Special services were held throughout the week.

Chicago.
—Rev. Alvin Yugel, of Ellenville, N. Y., has accepted a call to the Church of the Resurrection (G. S.) of this city.

—Rev. Dr. R. F. Weidner has resigned as president of Chicago Theological Seminary, but the board of directors made him president emeritus and continued him as professor of dogmatics and exegesis.

Washington.
—Ground has been broken for the new Lutheran Home for the Aged in this city. The new building is to measure 230x40, and will be built of red brick with limestone trimmings, and will cost, furnished, about \$90,000.

Pittsburgh.
—Rev. T. O. Keister, D.D., of Roanoke, Va., has been called to the First Church, this city, to succeed Rev. Dr. G. J. Gongaware.

Baltimore.
—St. Luke's Church, recently celebrated its thirtieth anniversary. The evening service was under the auspices of the Luther League and was addressed by Mr. Carl M. Distler, president of the District League.

Syracuse.

—Rev. Fred Ellerman, a graduate of Breklum Seminary and of Susquehanna University, was, on October 16, installed as pastor of St. Paul's Church to succeed the late Rev. G. W. Merckboth, D.D.

—On Sunday, October 5, St. John's Church, Rev. John Wittekind, pastor, celebrated its seventy-fifth anniversary. On September 21 this church dedicated its new organ, installed at a cost of \$3,100. The musical program was furnished by A. G. L. Waemer.

Indianapolis.

—Rev. Sifferd was installed pastor of St. Mark's Church, October. In honor of this event the Luther League of the First Church met with St. Mark's League under the leadership of Mrs. Gus. Miller.

General.

—Rev. M. J. Englund, D.D., a prominent member of the Augustana Synod, and editor of "The Augustana," died on October 9, at his home in Rock Island, Ill., aged 57 years.

—Mrs. A. B. Wineselt, who recently died at Johnston City, Tenn., bequeathed \$10,500 to various institutions of the United Synod of the South.

—A new English Lutheran Church, with a charter membership of 49, was recently organized at Jamestown, N. Y.

—A son, Paul MacMillan Mattice, was born on October 22 to Mr. and Mrs. Paul Brown Mattice, of Middleburgh, N. Y. Mr. Mattice is the Statistical Secretary of the Luther League of America.

To the Pastors of our Lutheran Churches:

The undersigned would greatly appreciate it, and it would help our work tremendously and be of much influence for good to young men, if all pastors would call the attention of the parishioners to the existence of our hospice for young men in New York City, and to direct young men to us, and urge the laymen to do likewise. We have a fine lot of young men at the hospice at this time, and the environs and influence are such that they would be appreciated by any young man. The "home" atmosphere is maintained as much as possible, and all the young men are made to feel that the hospice exists for them, and they are given power

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—President Granville has completed outlines for a substantial addition to the housing facilities for Pennsylvania College. His plans contemplate additional buildings which will cost \$125,000 and adequately accommodate the recently organized departments as well as furnish better quarters for some of the older branches of the work. At a mass meeting of the students held October 30, it was decided by a large majority to abolish hazing in every form. This decision is one of the results of the system of student government which has been in force at Gettysburg for three years, and has proven to be so successful.

—As the result of the aggressive work of Student Pastor, Rev. S. G. Trexler, Lutheran Students' Clubs have been organized at Columbia, Cornell, Harvard and Syracuse Universities.

—By the will of the late Mr. Reuben Young, of Hanover, Pa., Loysville Orphans' Home is the recipient of \$12,000 for its endowment fund. Several other bequests to objects within the General Synod were also made, including \$5,000 each to the Boards of Home Missions and of Foreign Missions.

—Rev. Charles L. Fry, D.D., formerly Literature Secretary of the Luther League of America, on September 28 preached his farewell sermon as pastor of Trinity Church, Catasauqua. Dr. Fry has resigned this pastorate to accept the general secretaryship of Board of Church Extension (G. C.).

—Rev. John C. Seegers, D.D., of Reading, Pa., has been elected to the faculty of the Theological Seminary of the United Synod South at Columbia, S. C.

—The Joint Synod of Ohio has called Rev. J. P. Pfueger, of New Orleans, to become its missionary in India.

Uphold Us by Thy Word

By Martin Luther, 1541.

Lord, keep us steadfast in Thy word;
Curb those who fain by craft or sword
Would wrest the kingdom from Thy Son,
And set at naught all He hath done.

Lord Jesus Christ, Thy power make known,
For Thou art Lord of lords alone;
Defend Thy Christendom, that we
May evermore sing praise to Thee.



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LUTHER LEAGUE OF BALTIMORE—

President, CARL M. DISSLER.....Baltimore

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NEW YORK

Mohawk Valley District.

—The Luther League of The Church of the Redeemer, Troy, Rev. E. E. Hoahour, D.D., pastor, will defray the expense of rewiring the church for electric lights.

Rhinebeck District.

—The Luther League of the church at Saugerties has succeeded in its efforts to liquidate a debt of \$1,000 which had been resting on the church property and on Sunday evening, October 26, an appropriate service to mark the event was held. Miss Mary Seamon is president of the League and to her untiring energy is attributed in large measure the success of the effort.

Buffalo District.

—At the monthly business meeting held October 4, the Luther League of the Grace Church, North Tonawanda, inaugurated a campaign for the purpose of securing a larger attendance at meetings, which proved to be a great success.

Briefly, the plan is as follows: The League was sub-divided into groups of six; three active and three inactive members. The duty of the active members being to induce the inactive ones to attend the meeting.

In this way the attendance was increased over 50 per cent., while 78 per cent. of the members were present.

But, as we all know, no system will succeed if the League does not make its meetings interesting, so they have in connection with the regular routine business, a literary and musical entertainment, followed by a social hour.

This has proved very successful in the League, and they have decided to carry on this plan as long as it serves the end, for which all Leaguers are striving, viz., "increase in attendance, and eventually a larger and more influential League."

PENNSYLVANIA**Philadelphia District.**

—The Philadelphia District Luther League held its fall convention and celebrated its twentieth anniversary Tuesday, October 28, in St. Mark's Church, Rev. Dr. C. Armand Miller, pastor. At the afternoon session the business of the convention was transacted and concluded with an institute on local League work conducted by Harry Hodges, assisted by H. G. Deininger, Mrs. B. B. Harker, Miss M. V. Hirzel, Rev. F. W. Friday, F. C. Leupold and J. M. Deck. The Leagues of St. Simeon and Muhlenberg Memorial were admitted to membership.

At the evening session, after an organ recital by Dr. J. M. Ward and the Vespers, Rev. A. C. Schenck presented a report of the State Convention held at Hazleton last August. E. Augustus Miller, Esq., delivered an address based on "Reminiscences of Twenty Years Work of the Luther League in Philadelphia." Rev. Dr. L. C. Manges, of Harrisburg, who was to address the convention, was prevented from being present by the death of his youngest son. Rev. Dr. C. L. Fry addressed the convention in his stead.

The following officers were elected: President, Francis C. Leupold; recording secretary, Laura A. Shaffer; financial secretary, Wm. A. Bagans; state secretary, Ida H. Zinser, and treasurer, Frederick Bernhardt. The president appointed the following committee chairmen: Executive, J. Milton Deck; Extension, Rowland G. Deltz, and Finance, Louis F. Kappes. The convention was one of the best ever held by this District League.

—Rev. Dr. George Frederick Spleker, Professor of Church History in the Lutheran Theological Seminary at Mt. Airy, Philadelphia, died September 8 in this city.

Dr. Spleker was born at Elk Ridge Landing, Md., November 17, 1844. His first pastorate was in Kutztown, Pa. He also served as pastor of St. Michael's Church, Allentown. Dr. Spleker leaves a wife, three sons and a daughter.

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—The Varde, the young people's society of Trinity Norwegian Church, which is connected with the Philadelphia District Luther League, has been such a success that an English branch has been instituted. It had its inception Thursday evening, October 30, and beginning was very encouraging both from a numerical and enthusiastic standpoint. Mr. F. C. Leupold, the president of the District League, addressed the meeting. Rev. A. W. Hvistendahl is the pastor.

—On October 11 a number of boys of the Junior Luther League of St. John's Church, Melrose Park, walked from their parish house to Mt. Airy, accompanied by one of the members, Frank Herr, and visited the seminary. The library was of peculiar interest to the boys. Howard Bunn is the president, and under the leadership of the pastor and his wife, Rev. and Mrs. C. A. Gable, the Junior and Senior Leagues are enjoying great prosperity.

Allentown District.

—A rally of the Lutherans of Allentown in commemoration of Luther's birthday, was held in St. Stephen's Church, the plans and arrangements being in charge of the Allentown District Luther League.

Bucks, Montgomery and Chester District.

—A Luther League with thirty charter members was organized on September 28 in St. Paul's Lutheran Church, Ambler, Rev. L. F. M. Myers, pastor.

Catawissa District.

—The twenty-fifth convention was held October 1 and 2 in Holy Trinity Church, Berwick. The program had for its theme: "My Father's Business." All the addresses and papers dealt with phases of that topic. The main addresses of the convention were made by Rev. J. M. Reimensnyder, D.D., Milton, and Mr. P. Walter

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Banker, Wilkes-Barre, president of the Luther League of Pennsylvania. The next convention will be held in Mifflinville. Officers were elected as follows: President, Rev. M. M. Dry, Aristes; vice-president, Lawrence Heddins, Washingtonville; recording secretary, Hazel Strine, Milton; corresponding and statistical secretary, W. Grant Beaver, Numidia; treasurer, Mrs. J. D. Swanger, Milton.

Berks County District.

—The seventy-ninth quarterly convention of the Berks District League held its sessions on October 9 in Alsace Lutheran Church, Reading. The entire morning session was devoted to business, and the reading of the reports of the district delegates to the State Convention held at Hazelton. The devotional services of the afternoon were in charge of Rev. W. F. Dibert, of Birdsboro. Then followed a symposium on ecclesiastic economy: 1. Site and Structure, Leroy P. Umbenhauer, Trinity League, Reading. 2. Membership, Garson M. Huyett, Alsace League, Reading. 3. Organization, Rev. H. W. Warmkessel, Hope League, Reading. 4. Finance, John H. Early, St. James League, Reading. 5. Publicity, Oscar Wanner, Grace League, Reading.

After the discussion on the above topics, the unfinished business of the morning was resumed. Rev. A. M. Weber, of Boyertown, read the revised constitution. It was unanimously adopted. The following new officers were elected: President, Wm. D. Schoenly, Boyerstown; first vice-president, Edwin Nyce, Reading; second vice-president, H. Y. Yocom, Reading; treasurer, A. P. Body, Reading; recording secretary, Emma Fritz, Boyertown; corresponding secretary, Elizabeth Maltzberger, Reading; statistical secretary, Harry Schaeffer, Shillington; literature secretary, Sadie G. Armstrong, Reading.

The devotional services of the evening were in charge of Rev. Charles E. Kistler, the pastor of Alsace Church.

The executive committee had the good fortune to secure as the speaker of the evening the Rev. J. F. Ohl, of Philadelphia. His subject was "The Ministry of Mercy." It was very interesting and full of practical suggestions.

Lancaster District.

—The nineteenth convention of the Lancaster District Luther League was held in Zion's Church, Mechanicsburg, September 10. President John M. Frey presided. Besides receiving the reports of the officers, the morning session was occupied in presenting and discussing questions relating to the work of the League and the church at large. The program of the afternoon included an address on "Missions," by Rev. Dr. Lewis C. Manges, of Harrisburg, and reports from the national and state conventions. The evening was taken up with miscellaneous business and addresses delivered by Rev. P. G. Sieger and Rev. H. C. Kline. The officers elected for the ensuing year are: President, J. M. Frey; vice-president, G. Harold Kinard; recording secretary, Miss Blanche Dinkleberg; corresponding secretary, Miss Anna Baer; statistician, Chas. B. Brady; treasurer, M. L. Weidman. The district is credited with 1,324 members and 353 junior members.

York District.

—The fourth anniversary of the Luther League of Trinity Church, Wrightsville, was celebrated in an appropriate manner recently. An address on "The Christian Church" was delivered by Dr. Steck, of York. Mr. Caleb Drenning, president of the League, also addressed the meeting, reviewing the work of the four years, making special mention of the fact that several members of the League had been inspired by study of the League Topics to take an active interest in various lines of religious and charitable work. He stated that \$65 had been contributed to various missionary efforts.

DISTRICT OF COLUMBIA

—The Luther League of Zion's Church, Washington, Rev. Richard Schmidt, pastor, observed its tenth anniversary on September 28-29. On the 28th, the morning service was devoted to the work of the Luther League with a special sermon by the pastor. On the following evening, Rev. L. H. Waring, Ph.D., delivered the address, after which a social hour was enjoyed.

MARYLAND

Baltimore District.

—In connection with the celebration of the thirtieth anniversary of the organization of St. Luke's Church, Baltimore, a special service was held by the Luther League on September 28, when the address was delivered by Mr. Carl M. Distler, president of the Baltimore District Luther League.

WEST VIRGINIA

—The Luther League of our church at Moundsville has inaugurated a most effective method of visitation among non-church attending people. The society has been divided into committees of two members each, who are assigned a given territory to visit, leaving a card bearing the name of the church with hours of service, etc. A final report is made to the pastor.

—The quarterly meeting of the Wheeling District Luther League met September 25 in Trinity Church, Bridgeport, Ohio, Rev. D. P. Crickenberger, pastor. New officers for the year are: John Metzger, president; Mr. J. Kehener, vice-president; Miss Lena Ebeling, secretary; Earl Schepp, treasurer. A number of strong papers were read and discussed on live topics. After the luncheon and social hour, Rev. W. S. Dyingler delivered a fine address in a clear-cut and interesting manner. He stated how his part of the church was advancing along the lines of co-operative work in Sunday-school Graded System, with all other Lutherans.

The convention will hereafter meet every four months. Next meeting, Zion's Church, Rev. A. L. Benze, pastor, Wheeling.

OHIO

Northwestern District.

—The annual fall convention of the District Luther League of Northwestern Ohio was held Wednesday, October 29. The morning and afternoon sessions were held in Glenwood Avenue Lutheran Church, and the evening rally in St. Lucas Church.

The convention proved to be an inspiration, and the afternoon session especially was in-

tensely interesting. Almost all Leagues affiliated with the district were represented by full delegations.

Rev. Bell, of Glenwood Church, conducted the morning service. Rev. L. G. Dilly preached the convention sermon. Luncheon was served in the parlors of the church.

The afternoon session was opened by Rev. E. J. Wackernagel. Mr. Henry D. Bradley, of Glenwood welcomed the delegates, and O. C. Rohde, president of the district, in responding reviewed the work of the past year, and urged the members to give the closest possible attention to the work of the afternoon.

Rev. E. R. Richards, of Grace Church, read a paper on "Inner Mission Work as An Avocation for the Luther Leaguer." He pointed out the many possibilities for activity along inner mission lines, and showed that the Luther Leaguer could be of great service in the work.

Miss Della L. Bremer, of Trinity League, read an excellent paper on "An Important Problem and a Solution." The problem considered was that of the unchurched masses living within reach of the church, but outside of the realm touched by the regular organized activities of the church. The solution offered a double result. Miss Bremer suggested that we draw the children into the church by means of innocent amusements and entertainment, and in that way bring them within reach of the pastor. She contended that kindness shown the children would aid in bringing the parents. The Luther Leaguers are particularly fitted for this work and in doing it are themselves kept away from the things they should avoid.

Miss Myrtle Rulf, of St. Paul's, Defiance, read a paper on the subject "Essential Requirements of Luther Leaguers in Inner Mission Work." She stated that the Leaguer must have a true abiding faith, must pray without ceasing and must have the desire to serve God, if he would become efficient in inner mission work.

A spirited discussion followed. In it the idea of introducing amusements into the church as a means of saving souls was decried as un-Lutheran, but in the end it was shown that conditions have changed to such an extent that we may consider innocent amusements for the children as a proper accessory to bringing them within reach of the Gospel, but that we must not consider them as means of salvation.

Miss Edna Biglin, of Grace, then read the report on the last State convention.

At the business meeting a committee was selected to study the question of inner mission work, with a view of having the local and District Leagues take it up in some form later.

The following officers were elected: O. C. Rohde, Grace, Toledo, president; Chas. Hemlein, Zion, Defiance, vice-president; Miss Hulstede, St. Paul, Defiance, recording secretary; Charles Ehrhardt, St. Stephens, Toledo, treasurer; Miss Della L. Bremer, Trinity, Toledo, corresponding secretary; Miss Marie Arnold, Bryan, statistical secretary.

The evening session in the beautiful St. Lucas Church was opened with the vesper service by Rev. Hugo Hamfeldt, pastor of the church. The choir rendered an anthem, and then Rev. Allen



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O. Becker, of Bryan, delivered an address on "Inner Mission Work in the Foreign Field." He spoke of the auxiliaries used in India in the work of saving souls. He gave descriptions of the hospital work, the boarding schools, colleges, etc.

After another splendid anthem by the choir of St. Lucas Church, Rev. John W. Richards spoke on "The Value of Christian Companionship." He spoke of the many benefits of such companionship, its value to us and to posterity, and of its great value to the church of the future.

The Rally Hymn, sung with vigor and enthusiasm by all, ended the convention.

—The Luther League of the First Church, Galion, tendered a most enjoyable reception to the delegates to the annual convention of the Wittenberg Synod (G. S.) on October 14.

—On October 12 the Luther League of the Fourth Lutheran Church, Springfield, had a special service. Rev. S. J. McDowell gave a very interesting and inspiring talk on "The Needs and Opportunities of Our Home Mission Work."

—On October 12 St. John's Church, Baltic, was reopened and reconsecrated after undergoing extensive repairs and refurnishing. In this work of repairing, an active part was taken by the Luther League. The chancel and choir furnishings were placed by the society and inscribed as a memorial to Rev. J. E. Wesner, a former pastor. At the evening service, the society listened to a special sermon by Rev. A. B. Markley, Ph.D.

INDIANA

Central District.

—The Central District Luther League of Indiana met at St. Paul's Church, Frankfort, October 5. The devotional service of the afternoon session was conducted by the local pastor, Rev.

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H. L. Bosserman. A paper on "What the Reformation Was to the People of the Sixteenth Century and What It Means to Us" was read by Miss Tiedeman, of Mulberry. A paper on "How to Make Our League the Very Best" was presented by Mr. O. C. C. Fetta, of Indianapolis. At the evening session the vesper service was conducted by Rev. Sifferd and the address was delivered by Rev. A. E. Renn, whose subject was "The Mistakes of Young People."

He compared the life of a young person with that of a train, which after threading its way over a maze of tracks, lands safely on the main track. So it is that a young person, after having passed the many attractions and influences which serve as switches, at last reaches the main track of life. As an engine casts its headlight before, so our minds should look ahead and clear the tracks of life on which we ride.

There were about sixty present and the meeting was interesting. A supper was served for the delegates at the parish house.

—Miss Ruth Robeson, a member of the Luther League of St. Peter's Church, Camden, left the first of October for Baltimore, Md., where she entered the mother house to prepare for deaconess work.

—The Luther League of Camden kept up a splendid interest in their work all summer, although there were no church services. Each member of the League earned one dollar, to be brought in the first of November, when a social was given.

ILLINOIS

—The Luther League of Trinity Church, Carthage, Rev. S. N. Carpenter, pastor, tendered a reception to the students of Carthage College on September 23.

MICHIGAN

Detroit District.

—The September rally of the Detroit League of Lutheran Young People was held September 30, 1913, at Bethel Church, Rev. W. F. Hopp, Ph.D., pastor.

Music was furnished by the Boys' Choir of Christ Church, and Rev. W. H. Shepher, of Defiance, Ohio, delivered a very fine address on "The Mission of the Lutheran Church in Our Land."

The newly elected officers of the Luther League of Bethel Church were installed by Rev. Hopp.

At the close of the services a reception was given by the Luther League of Bethel Church in the church parlors and a pleasant social hour was spent.

The next business meeting will be held at Messiah Church, November 10.

KANSAS

—The Luther League of Zion's Church, Bunker Hill, has co-operated with the Ladies' Aid Society in making extensive repairs to the church edifice.

CANADA

Eastern District.

—The annual convention of the Eastern District of the Luther League of Canada was held on October 20 in St. Paul's Church, Morrisburg, Ontario, Rev. L. M. McCreery, pastor,

Western District.

—The Luther League of the Western District of the Canada Luther League was organized on Monday, October 20, in Trinity Church, Hamilton, the Rev. J. A. Miller, pastor. The first session was opened at 2.30 p. m. by Rev. W. H. Knauff, of Humberstone, conducting the devotional service. Mr. G. Boyer, who is president both of Trinity League and of the Canada Luther League, delivered the address of welcome. The response was made by Mr. N. Willison, of Waterloo Theological Seminary.

Mr. Boyer then took the chair and explained the object of the convention. The report of the Credential Committee, which was presented by Mr. H. Seyffert, of Dundas, showed that there were twenty-eight delegates present, representing the following leagues: St. Paul's, Toronto; Holy Trinity, Humberstone; Trinity, Hamilton; St. Matthew's, Brantford; St. Paul's, Guelph; St. Paul's, Galt, and First English Lutheran, Berlin.

The model constitution for District Leagues, recommended by the Luther League of America, was adopted with a few slight changes. The following officers were elected: President, G. Boyer, Hamilton; vice-president, A. Martin, Brantford; recording secretary, Miss Clara Paulsen, Hamilton; treasurer, C. Bolduc, Waterloo, and corresponding secretary, Miss Ruby Reddick, 222 Clinton street, Toronto. The committee chairmen are: Extension Committee, J. O. Neeb, Waterloo; Press Committee, Ernie H. Beckman, Hamilton.

Rev. F. E. Jensen, Buffalo, N. Y., closed the session with prayer and benediction.

The second session opened at 7.30 in the evening. The pastor loci, Rev. J. A. Miller, conducted the services. Miss Laura Bartmann sang. Rev. F. E. Jensen, of Buffalo, N. Y., delivered the rally address in his usual eloquent manner, taking as his theme, "What the Lutheran Church Stands For." The choir and orchestra of Trinity Church assisted in the service.

After the rally session, a social hour was spent in the basement of the church. Refreshments were served and votes of thanks were tendered to the local members and all who had aided in making the convention the grand success that it was.

The Bible

The Bible is a lamp to direct us.—Ps. 119:105.

The Bible is a bit to restrain us.—Ps. 32:9.

The Bible is a medicine to heal us.—Jer. 8:22.

The Bible is a light to lighten us.—Ps. 119:130.

The Bible is a guide to conduct us.—Ps. 32:8.

The Bible is a sword to defend us.—Eph. 6:17.

—D. L. Moody.

The Juniors

INTERESTING DATA FROM THE LIFE OF LUTHER.

- 1483—November 10. Birth at Eisleben, Saxony.
- 1490—At school at Mansfeld. Here he learned the Commandments, Creed, Lord's Prayer, Latin grammar, the Church calendar (festivals, etc.) and church music.
- 1497—At school at Magdeburg, a Latin school in a Franciscan cloister.
- 1498—At school at Eisenach, near the Castle of the Wartburg, a Latin school taught by John Trebonius. Here he also learned elocution, and found a refuge in the home of Madame Cotta.
- 1501—July 17. Luther started to enter the University at Erfurt to study literature and philosophy.
- 1503—Luther first saw a Bible (Latin).
- 1505—Luther became an Augustinian monk under John Staupitz.
- 1507—Luther was ordained priest (May 2).
- 1508—Luther became a professor at the University of Wittenberg, in November.
- 1510—Luther, sent by the Augustinian monks, visits Rome.
- 1512—October 19. Luther made a doctor of divinity.
- 1517—October 31. By nailing ninety-five propositions (theses) on the door of the Schlosskirche (Castle-church) at Wittenberg, Dr. Martin Luther began, piously and prayerfully, the movement that grew into the great Reformation (or Restoration) of the Church.
- 1518—Luther in Augsburg to confer with Cardinal Cajetan.
- 1519—June 27-July 8. Public debate at Leipsic between John Eck and Luther and Carlstadt.
- 1520—December 10. Luther at Wittenberg publicly burns the Roman letter by which Pope Leo X sought to cast Luther out of the Church.
- 1521—Thursday, April 18. Luther's brave stand for truth at the Diet at Worms before Charles V, emperor. Luther becomes outlawed.
- 1521—May 4-March 4, 1522. Luther in retirement in Wartburg Castle.
- 1522—March 7. Luther having translated the New Testament, arrives among a turbulent people at Wittenberg.

- 1525—July 13. Marriage of Luther and Catharine von Bora.
- 1529—Conference (with Ulric Zwingli) of Luther at Marburg, October 1.
- 1530—The Small and Large Catechisms issued.
- 1530—June 25. Luther at Coburg during the declaration of the great Confession at Augsburg, which culminated the Protestant Reformation. The whole Bible appeared in German.
- 1546—February 18. Luther's death at Eisleben, Saxony; his birthplace.

REFERRED QUESTIONS.—Interest and attendance can often be attained by the giving out of questions to be answered by the members. Some of these might be: What is meant by the ninety-five theses of Dr. Martin Luther? Who was John Tetzel? Who was Emperor of Germany when the Reformation began? Did Luther ever lose any of his personal rights as a citizen? Why was it necessary for Luther to translate the Bible? Into how many groups of books is the old Testament divided? How many groups or classes of books are in the New Testament? Why is the New Testament placed after the Old Testament? How many times has the 10th of November returned since Luther was born? Why was the child Luther named Martin?

These questions, written on separate slips, should be distributed at one meeting, with the request that short answers shall be read at the next meeting, each by a separate member. They ought to be read slowly and distinctly, so that all may understand.

The keeping of the birthdays in remembrance by the sending of a suitable card or other token may be made a very useful means of keeping up the interest of the members of the Junior League.

Every Junior League ought to be more or less interested in the great cause of missions.

The bright boys ought thoughtfully to keep in view a holy purpose of becoming pastors some day.

There is a long, earnest cry for missionaries. India, Japan, China and Africa are calling, and our own great West needs pastors most earnestly. Who will join the ranks?

The Juniors may be able to take some part in decking the church and school for Christmas. Some can gather a fund for flowers or greens. Others will if possible have an expedition and bring in the laurel and the mosses to adorn the chancel and sanctuary.

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